

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, SEPT. 10, 1914

NEW SERIES, VOL. XVI, NO. 37

KINGDOM BRIEFS

W. A. McComb will spend September and October in Missouri raising the centennial fund.

Della Chiesa was elected as head of the Roman Catholic church. Of course Della wears women's clothes!

The comment of an old negro at Clinton, when told of the nations in Europe going to war, was, "Dey mus' be ignunt peepul, ain't dey?"

A Campbellite preacher in Jonesboro, Ark., joined the Baptist church during T. T. Martin's meeting. We'll risk a guess that they baptized him.

Dr. C. C. Brown, prominent minister and writer of South Carolina, was turned from a life of sin to the life of faith by reading a religious book that seemed by accident to fall into his hands.

Dr. J. P. Wall, of Jackson, recently returned from a few months' study and observation in Europe. He says the average doctor in this country is much in advance of the average on the other side of the Atlantic.

Those who heard Dr. E. M. Poteat's sermon at the Hattiesburg Encampment on the Lord's prayer will be glad to learn he has just published a little book called "The Religion of the Lord's Prayer," having 100 pages and costing forty cents.

Brother J. E. Wills has resigned at Mt. Olive and Magee because his health has not been so good recently and he is going back to New Mexico for the winter at least. He hopes later to return to Shanghai as a missionary. We wish for him the directing hand of the Father and His abundant blessing.

Dr. W. D. Nowlin retires from connection with the Baptist Witness, of Florida, of which he has been editor for three years, during which time he says the subscription list has been practically doubled, though it is not yet paying expenses. Dr. Nowlin will locate in Atlanta and engage in evangelistic work.

It is said of the father of Geo. W. Truett that he was a poor man, but had in his home more good literature than many wealthier men have today. They lived miles away from the railroad, but such papers as the New York Examiner, Biblical Recorder, Religious Herald, and the Youth's Companion, came each week to the country home and were eagerly read.

Many inquiries have been made as to what is meant by alien immersion. The editor has decided not to discuss that question at present, but for the benefit of those who wish to know something more about it, he heartily recommends a little book by Dr. S. M. Brown, editor of the Word and Way, of Kansas City, Mo. It is called "Regular Baptism," and may be had of The Baptist Record for twenty-five cents. The articles by Brother Beasley have had a very wholesome effect and are in perfect brotherly spirit.

President Crannell, of the Kansas City Theological Seminary, says: "A universal question-mark is a necessary equipment of the scientist or the philosopher, though not forever, but it is scanty stock in trade for a preacher who must minister to sin-sick souls or lead a church to helpful service." Again, "Your big city churches and big city pastors are ornamental footmen on the box of the denominational coach. The real motive power is the country and village church."

The board of trustees of Vanderbilt University having succeeded in severing the school from the Methodist control, is beginning to realize that they need the Methodists and are trying to show that they are not so badly sundered after all. This reminds one of the old story of the boy that told the tanner to whom he wished to sell the dog-skin, that the dog was not so fat after all as you might think.

Ezekiel's voice was the only part of his preaching that impressed some people who heard him. They said, "He has a pleasant voice and is like one who plays well on an instrument." Some people are more interested in that which is merely incidental than the vital message that the preacher brings.

A voice in the wilderness is better than a noise in the pulpit of a great auditorium. A voice has a meaning and a message; the noise may be only sound and confusion without purpose and without result. The voice will make the wilderness populous and the noise will make the church empty.

We are glad to learn from Brother S. P. Harris, who went from Verona to San Marcos, Texas, that his wife's health is gradually improving and he hopes to be able to return to Mississippi. His friends will hope for a permanent recovery and return.

From an exchange we learn that only about twenty-seven per cent of the boys in the United States are enrolled in the Sunday Schools, and perhaps half of these are irregular in attendance. Where the remaining seventy-three per cent?

Rev. G. S. Dobbins, Th. D., pastor at Gloster, is suffering with appendicitis and expecting an operation. May the Father strengthen him for what he is called to suffer and make it a means of grace to increase his usefulness.

Brother J. P. Harrington aided Pastor H. W. Rockett in a meeting at Courtland in which there were sixteen additions to the church—nine by baptism and seven by letter.

The work on the new hospital building in Jackson is making good progress. Contracts were let recently for plumbing, wiring and heating.

J. E. Byrd assisted Pastor T. D. Cox in a meeting at Goss. Twenty-two were baptized and four joined by letter.

Dr. G. S. Dobbins, of Gloster, helped Pastor McCullough in a good meeting at Gillsburg.

Brother J. D. Franks preached at Bethel church, Yazoo county, W. N. Hamilton, pastor. There were about thirty additions.

The Methodists have secured an eight and a half-acre plot of ground in Memphis for their tri-state hospital. It has a building with twenty-two rooms, which will be enlarged.

Dr. Dobyns, for many years superintendent of the State Deaf and Dumb Institute, of Jackson, has accepted the presidency of the Southwestern Presbyterian University at Clarksville, Tenn.

Two good results in Russia seem already accomplished by the war. The czar has promised self government to Poland and the same civil and political rights to Jews as to other subjects.

We have never seen as much good poetry springing up as in a single night as has been produced by the war in Europe, and without exception it is a condemnation of war and a plea for peace.

Dr. M. E. Dodd was called back for two days to Shreveport from Yazoo City and the meeting by the death of one of his members. Brother H. M. King preached until his return. The meeting began well.

The Baptist Witness has now four editors, who take week about. They are able and well known, C. W. Duke, E. R. Pendleton, W. A. Hobson and Jno. A. Wray. We welcome you, brethren to the fellowship of work and suffering and joy.

Rev. N. B. Harmon, pastor of the Methodist church at Yazoo City, is justly indignant at the Methodist Quarterly Review becoming a vehicle for casting doubt on the truth of the Bible. His article in the New Orleans Christian Advocate is a wholesome defense of the old Book.

"Whence come wars?" They are the inevitable sequence of a material civilization. If men's hearts are set upon the acquisition of material possessions, they come necessarily into conflict with one another—"your pleasures that war in your members." On the other hand people with high intellectual and spiritual ideals do not antagonize the interests of one another. There can be no monopoly of knowledge that is worth while or of religion. The more one has the better off are all the rest.

Prof. Robinson, of Clinton, brings strange things to our ears of a preacher who two years ago was distributing anti-Catholic literature in South Mississippi. It is reported that he disappeared and by a detective about two years later was located a prisoner in a Catholic institution, shattered in health and mind. He says the federal grand jury is investigating it. We hope all the truth will come to light and that justice may be done to all concerned in it. It is certainly worth investigating.

WHERE TO SEND YOUR BOY TO COLLEGE.

Rev. C. C. Brown, D. D., Sumter, S. C.

I want to take you back with me into the holy of holies of my life. We must bare our heads and take the shoes from our feet, for the place whereon we are standing will be holy.

My father was born in 1786. He was sixty-six years old when I was born, in 1852. I had the misfortune of being the family baby, the little Benjamin. There was nothing wrong with my bringing in as far as precept and example were concerned. My father's house was a home for every teacher who passed that way. The first man I ever knew at all, whom I can now recall, was my father. Day by day, the home life was blessed with family prayer. I still have the copy of the Testament and Psalms which my father read. The pencil marks are all there, showing which Psalm or chapter in the New Testament he used yesterday at the time of family prayer. Alongside of that, I have the Bible my mother gave me, the inscription written by her own hand—the hand now lying in the dust—over against it the lines—

"Remember, live who gave thee this,
When others die shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember 'tis another gave
The gift to me she'd die to save."

In despite of her influence, there were three years of my life during which I almost went to ruin. I was the cause of much grief at home, and I myself was the one fell shadow which hung over the life of my parents.

I had taken the usual high school course, and then for two years sat at the feet of Dr. L. H. Shuck, just now gone home to God, and sought thus a preparation for college. When the summer of 1868 came to hand, we were brought face to face with a vital question, though at that time it seemed to involve but little. To which college shall the boy go? The war between the states has not long come to an end. The ashes of our Southern homes could be seen in many places, and the South was just staggering to her feet.

The South Carolina college was open, and had not then passed into the hands of aliens. I could have gone there; but I did not want to. My desire was to go out further into the world, and see things I had never seen. To be in Columbia was too much like being at home.

A great school in another state was taking on new life because of conditions which had lately arisen. Three or four hundred boys from all the Southern States had matriculated there the year before. This was not a church school—not by any means. This fact did not seem to enter as a factor into the argument. I cannot recall that it was so much as mentioned, and thus the question as to where I should go was soon settled. This great school was at—well, let us say at Sleepy Hollow. And let it be granted that there was nothing wrong with the school. There was much wrong with the boy, however, and on the place of his schooling his destiny was largely hinged.

The day of my getting out was a great day. There has never been another just like it. God allows only one day of that kind for any human life. Barnwell was a Baptist county then, and I had an idea that the same order of things prevailed there over. Shortly after reaching Sleepy Hollow I sought the Baptist church. It was low, dark and dingy, and built around the corner. I went there but once. Just for mother's sake I went that once. I found that most of the boys and all of the girls, it seemed attended a Baptist church on Main street. I went there a few times—I do not remember how many; but I knew nobody, spoke to nobody, no-

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body spoke to me, and I set out down the big road to perdition.

I shudder to tell my story; but for two years I led a wild, wicked and reckless life. I had a room-mate, the son of a widow, who was my companion in iniquity. During the festivities preceding the Christmas of 1870, I went into all the extremes of sin. One night in December, about midnight, my room-mate came in drunk and tumbled into bed. Over my own state of mind and body I must draw a veil. I was sitting by a fire—a warm fire of oak logs. Conscience was working sore. Hearing a servant walking in the hall below, I told him to bring me a book from the parlor table. As he placed it at my elbow I ejaculated, "Ah, the devil; it is a religious book." I had merely read the title—"Our Father's House," by Daniel March.

When ten o'clock came it found me reading the book. The style of the author is flashy and flowery. One of his first pictures caught my fancy—that of the boy David keeping his father's flocks on some Judean hilltop. I read on and on, and about midnight, having read two hundred and five pages, I came across this story:

"The great destiny of time and eternity turns upon obedience to the divine command. Look up, set your affections upon things above, not on things on earth. A little boy, playing in the streets of Baltimore, came to the foot of a long ladder and looked up. He heard the sound of hammers, and the voices of workmen far up on the roof impelled him to climb. He set his little foot on the lower round, and his hand on the next, and then pulled himself up slowly, hand over hand, round after round, till he was so high that a fall would be instant death, and yet he had not reached the top. He grew tired and wished he had not begun to climb. He looked down to see how far he had come, and the great height made him giddy. He began to tremble, and was fast losing his strength and his hold. Just then, a man passing along the street at the foot of the ladder cried out, 'My God! that boy is going to fall.' The man meant no harm, but it was the worst thing he could say. His words and the frightened tone in which he spoke made the poor child much nearer falling than he was before. He grew more and more giddy. He thought the ladder swayed to and fro like the trees bent by the storm. He thought the house and the whole street were rocking like the ships on the sea. But all at once he heard another voice, loud, cheery and full of courage, from the roof of the house above him—'Boy, look up! look up!' He did look up; anybody would have done so, hearing such a hearty voice as that. 'All right now; come on.' The boy was no longer giddy. He began to climb, and soon he reached the hand of the sensible carpenter on the roof, whose cheery word had saved him from being dashed in pieces on the pavement of the street.

"That boy became a man of genius and culture. His written thoughts went all over America, and stirred strong emotions in thousands of hearts. But to the day of his death, he never ceased to attribute the preservation of his life and the accomplishment of all he ever did in the world to the timely and encouraging words of the carpenter on the roof, 'Look up! Come on!'

"There is many a weary climber, standing trembling and fearful on the steep ladder of life, high enough to make it fatal to fall, yet with much more climbing to do before he will reach a place of rest. He is discouraged and disheartened, and he hears some one say, 'He will never make anything—he will never succeed—he will certainly fall.' And yet, he only needs to hear the kindly and cheering voice which comes to him from above, saying, 'Look up! look up!' There is a strong Helper bending down to take him by the hand. If he will look up and see that face, he will climb till he reaches the heights of heaven."

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I was leaning back in a great armchair, my feet resting against the side of the mantle. The book fell from my nerveless hands to my lap. I turned my eyes upwards to the ceiling where there was a bright spot made by the glow of the German students' lamp which I was using. For the first time in my life I had a sober and awful thought about God and prayer and the everlasting, and the cry came aloud from my lips, "Why can't I look up?"

The agony of that hour will never be known, except by God and me. But I must not make my story too long. I did look up. How long I prayed that night, what agonies I passed through, cannot be written down here. No matter what happened afterwards. In that room, well nigh alone, with my comrade snoring in his drunkenness, I passed from death to life. Three nights before, as a letter afterwards informed me, my mother had lain the livelong night on a rug before the fire, praying for her lost and wayward boy.

But what had happened to me? to whom must I go to tell it? who could give me advice? While there were churches and Christian people in town, I did not know them. The religious influence was not such as to make itself profoundly felt. It was an undenominational school. Some sort of atmosphere—the very kind I needed for my soul just at that time—was wanting. The next morning the very first fellow who came into my room found me reading my Bible—the one my mother had put into my trunk, and which I had never laid hands on until that day. He flung the door open, and cried to the boys across the hall in another room, "Say, fellows, Brown is reading the Bible. I'll bet, by —, he is a preacher in five years." That was the first oath I had ever heard which gave me pain.

I told the story to my people at home in letter after letter. It all seemed so much out of keeping with anything that could be true of me! But the result was that late in December, 1870, I came to Greenville. All seemed changed. Maybe the change was in me. The first home I entered was that of a Baptist preacher, Dr. Basil Manly. The first book I saw was a Christian book, a little thing that lay on the table in the room to which I was assigned, "The Starless Crown." I read it that night. The seminary was there. I found friends among the theologians. At the University I met Ed Dargan and Bob Lide and Pink Hawkins, and John Duckett and others. Soon the big bell in the church on the hill began to ring, and a meeting was begun. On April 9, 1871, Dr. W. D. Thomas, now passed to glory, led twenty-seven of us down into the waters of the Reedy, and baptized us into Christ.

Let me repeat myself. The change may have been altogether in me; but in Greenville, I found a different atmosphere. There was a boys' prayer meeting and there were Christian homes in which the students boarded. The school was not so large, and a youth did not get lost in the crowd. I found many a helping hand that led me gently out of the darkness into the light, and finally I came to understand all that had happened to me at Sleepy Hollow, as I read the story about the ladder-climbing boy in that awful night.

Forty full years have passed by. If I had but a word to speak on the subject, I'd say to fathers and mothers who would hear me, "Send your boy to a church school and don't send him where he will be lost in the crowd, or where he will be trained away from the lessons of the old home life." I know full well that Baptist colleges do not teach Baptist doctrine in any sort of way; but I also know that boys educated at such schools enter into and learn to cultivate the Baptist fellowship, and run no risk of being estranged from the faith of their fathers. The State may continue to pour its money into the treasury of the State schools, but the only safe place for your boy is at a school where the

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shadow of the Baptist church steeple falls across the college campus, where the songs of the boys may blend with the prayers of the people and the two are no longer twain, but one. An undenominational school can have no creed. An institution without a religious creed is like a man who feels compelled to hide his faith. An assertive sort of religion amid such environment is next to impossible. I do not believe a Baptist college should be boiled down to a prayer meeting; but I do believe—and my faith comes out of a bitter experience—that the college life should be dominated by the divine life taught in the Bible, and that the teachers should be children of the Holy Spirit as well as masters of the human mind. When your boy comes back to you from the church school, he will bring all that the school had to give, together with an acquaintance with the men and measures of his denomination, and he will be a child and pupil of the same cult with yourself.

It is no mean thing to be "the child of parents passed into the skies." I hang to and cherish the memory of my venerated father. I am glad to know I am his child, and yet, in the light of the past years, I can clearly see the mistake—the very worst of all—he made in sending me to a school where the religious influence was not positive and powerful. And yet, it is all right now. The good hand of God, called into service by a midnight wrestler, straightened out the tangled skein, and it is all right now, all right now. God, in His all-abounding goodness, is forever correcting our ignorance or thoughtlessness. It is thus only that we have a hope to come at last to the land of love which he has promised us.

Parents should be merciful. Their aim should be to seek, not the saving of money in lower tuition, but the saving of the boy. The chances are all against him. The pull of the world is fearful, and the suggestions of his own heart compel him to daily combat. All things are new to him and untried. He is afraid of nothing, and is anxious to test everything. To hedge him around with the very best influences, to shield him from every agency which can lead him to ruin, to place him where the air about him will be heavy with holy teachings—all these things are a part of the debt the parents owe to the child. A cheaper learning may entail at last a heavy cost and a crushed heart.—Furman University Bulletin.

GALILEE CHURCH, GLOSTER.

It was the privilege of the writer to supply for Brother Gaines Dobbins at Galilee church, Gloster, on the fifth Sunday. To our delight yet according to our expectations, we found that Brother Dobbins had already gotten well established with his people there, and they are rallying nicely to his leadership. They heard with patience the presentation of the hospital work and responded sympathetically.

Besides giving the hospital a warm place in their hearts, they contributed a little more than \$350 in cash and subscriptions to the building fund. We are gratified to have in the congregation a number of members of the other Gloster Baptist church, most of whom had already subscribed to the hospital work.

At night members of all the evangelical churches came together for a union service, at which time an excellent sermon was delivered by Brother McFadden, of the Presbyterian church.

May the Lord richly bless the labors of His servants in that hospitable little city.

Gratefully,
BRYAN SIMMONS.

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MISSISSIPPI BAPTIST HOSPITAL.

B. Simmons, Superintendent.

We give our readers this week a clipping sent us by one of our interested pastors. It indicates the opportunities of the consecrated nurse, and also the nature of work we are endeavoring to do at the hospital. I am sure this article will be read with interest.

Substantial responses continue to come in from the W. M. U's over the State. They are noble helpers.

THE PICTURE ON THE WALL.

By A. W. Hawks.

Not a fine work of art; the keen critic would have pronounced it a daub. It did not cost much money and the frame was of plain, uncarved wood. But the picture told a story and told it well.

For the background a rough stone wall, above it a leaden sky; in the foreground a pale, sad-eyed, weary looking girl had fallen on a stone bench and in her arms she held a sick boy, a white band around his forehead just above the sunken, faded eyes. And just in front of them The Christ stood, the patient, ever-suffering Christ, and His hand, not yet pierced, rested upon the head of the sick boy, and His eyes, so tender, so loving, so true, caught the upturned eyes of the lad and in the faded eyes of the boy the light was beginning to come back.

The picture hung in a hospital on the dead, bare whitewashed walls. And on a bed right opposite the picture, tossing in fever, wild with delirium, was a wolf-reared boy of the slums. Born of rum-cursed parents, nursed at a rum-scented breast and tossed in the nervous arms of a drunken mother, the boy was born to the heritage of woe. He knew nothing of what the word father meant; he knew the "old man" well enough to keep out of his way; he carried marks of his brutal beatings on his face, and when the fever came the blue-coated policeman found him alone in the straw on the damp floor of his cellar.

They brought him here and hands soft and delicate ministered to him, while the white-souled nurse trembled with fear at his fearful oaths.

He grew better; the doctor said he would pull through.

One morning when the nurse came, and pulling up the blind, let the light fall upon his face, she said:

"Shall I read to you?"
"No," said the boy, and his eyes sought the picture. "No; tell me about that picture; who is he?"

"He is The Christ," she said, and then with a prayer in her heart she told the story of His life to the boy, and as she closed she said, "Do you believe in Him?"

"I believe in you," said the boy; and the next morning he said to the nurse, "tell me more about Him."

How glad the sad-eyed nurse was to tell him. Her life had been one of trial, but now she was anchored in a haven of rest, and The Christ's voice had brought a calm to the troubled waters of her life.

As she told the old, old story, the boy said:

"You know Him, do you?"
"Yes," she said, "thank God I do."
"And He loves boys?"
"He loves everybody."
"Rough boys like me?"
"Everybody."

And so, day by day, she talked of Him, and at last there came a time when she said again:

"Do you believe in Him?"
And he said, "I believe."

And two faces, bathed in tears, were lifted to the picture.

The boy went from the hospital carrying next his heart a small Bible and in his heart The Christ.

As the years rolled on the nurse thought often of the boy, but she was shut out from the world and her hours were all long hours, so she heard nothing of him, but when gray-haired and bent with age, she finally fell in the harness, they brought her, at her request, and placed her on the bed opposite the picture of The Christ and the child. She was fading away as a cloud at sunset is kissed by the dying sun into the glory of heaven. Her eyes often rested upon the picture and her pale hands were lifted toward it.

So many came to see her; old men and women she had nursed back to life, children who loved her because her love had stood between them and death, the white-capped nurses crowded around her, for her life had blessed them.

The gray light of a new-born day stole through the window; all was still, in that quiet ward; around the bed dwey-eyed, stood the nurses, for she was dying. A young clergyman from the next ward had been called in. He looked upon the face on the pillow, then as he fell upon his knees he said, "Thank God!"

The eyes of the dying sought his. "Who are you?" she said.

Oh, how her face was glorified with glory not of earth as she listened, for he said, "I am the boy you told the story of the picture to. My work is with the poor. We shall meet again."

"Lift me," she said.

"Ah," he whispered, "you lifted me."

His strong right arm lifted her up; together their eyes sought the picture. The first ray of the rising sun fell upon the face of The Christ, and when he gently lowered the dead face to the pillow he knew that she saw "face to face."

TO THE BRETHREN OF THE ASSOCIATIONS.

I see now that I will not be able to attend many of the associations. For the present I am as busy as I can be trying to finish our school building so that our school can open on the fifteenth. My nephew, who has been with me for three years, and who has looked after the orphanage affairs in my absence, is leaving for Charlottesville, Va., to take a medical course in the University. I have new men here who are not sufficiently acquainted with the management of the orphanage to look after the affairs, and so I feel that the best service I can tender the denomination is to stay pretty closely by my post.

I should like very much to attend all the associations, but there are brethren in each association who are sufficiently acquainted with our needs to represent us at the meeting of the association. I trust our orphanage will have a good place on the program and a good discussion of the report. We have been obliged to borrow right heavily on our school building and have had to borrow on the support fund for the first time in ten years. We will need liberal contributions this fall. I hope that will be impressed on the brethren everywhere and that we shall be able in due time to meet our obligations. Any brother or sister needing any information about the orphanage preparatory to an associational meeting, if they will drop me a card, I will be glad to furnish it.

Let every friend of the orphanage consider himself or herself a committee of one to look after our interests in the associations and churches. We are doing our best here to save expenses and if our brethren everywhere will remember us in their contribution, I feel sure this will come out all right.

With greetings to all the friends, I am,

Yours truly,
J. R. CARTER.

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Obituary notices, which are direct, or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free; all other notices will cost one cent per word, which must accompany the notice.

EDITORIAL.

The brethren who oppose the consolidation of the boards and presume that any material changes in their composition urge **CENTRALIZING OR PROVINCIALIZING**. That it tends to centralization. An effort was made last week in The Record to show that consolidation did not necessarily mean centralization in as much as it would not put more kinds of work into the hands of the foreign and home board to consolidate the work, but simply give them a larger territory to work in. The objection on the ground of centralization, if it were valid would put the Home Board out of business and allow the State boards to do the work. It is a question of territory on the one hand and of efficiency on the other.

But the point now is that the present arrangement if not centralized in its effects is worse in that it localizes and provincializes the work. We do not refer to the "eccentricities" of any special section, the method of which by a "contemporary" seemed of value and so stirred up the brethren; but we mean that the present arrangement does not permit of a thoroughly representative board. The Home Board is composed largely of men from the city or vicinity of Atlanta. The Foreign Board is composed largely of men in the city or vicinity of Richmond. The plea is made that they are less capable than men elsewhere, but that they do not and cannot represent the whole constituency of the Southern Baptist Convention. This defect has been pointed out by the boards themselves and of late years more effort has been made to make the vice-presidents from all the states real members of the boards and have them in attendance upon the meetings. This is certainly a move in the right direction, but it does not fully meet the case, for the boards are "located" at two places and largely composed of those who live there.

Some one may say that the consolidation would not secure the desired change as to representation. It would if consolidation meant to have one board with a majority of its members selected from one locality. That ought never to be done. There might be a small executive committee which would reach of one place, with its powers carefully limited and well defined, to execute only the board plans or in thorough conformity with its plans. There are probably some executive committees that do not confine themselves to their proper work. It might even be possible without changing the location of a board, consolidating them to so reorganize them as to make them really representative. The government of the United States has its seat at Washington on the extreme eastern side but the Eastern States have no more proportionate representation than the farthest west, and the District of Columbia inhabitant has no vote at all. As to centraliza-

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tion we have as much of it now as we would have under a consolidated board and what is a greater hindrance to efficiency, we have localized and not representative boards. As to whether the board would be more representative if centrally located and whether it would be more economical and efficient, that may be worked at later.

It would be exceedingly instructive to put side by side the methods of some modern churches or evangelists and those of our **THE METHOD** Lord in carrying on the work of the kingdom. The modern way is to advertise and give all publicity to the efforts at revival or any work in the church. The newspapers are brought into action, the photographer and engraver are requisitioned. The contralto, mezzo-soprano and basso profundo are conscripted or hired as mercenaries to help make a noise. We rival the vaudeville with pictures and the minstrels with instruments of music. We have posters and boosters, bill boards and electric signs. We may not be as wise in our generation as the children of this world, but we prove good imitators and have borrowed or filched many of their methods of drawing the crowd without a proportionate measure of success. We insist that everybody must invite somebody else; tell everybody about the meeting, urge them to come, tell them that we are going to have a good meeting, that we have the best preacher we have ever had, the best and the biggest of everything. Everything must be done to "whoop up" the crowd and create a favorable atmosphere.

Now put in contrast with the above the following, "Jesus withdrew . . . and many followed Him, and He healed them all, and charged them that they should not make Him known; that it might be fulfilled which was spoken through Isaiah the prophet, saying, Behold my servant. . . . I will put my spirit upon Him and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud. Neither shall any one hear His voice in the streets. A bruised reed shall He not break, and a smoking flax shall He not quench, till He send forth judgment unto victory, and in His name shall the Holy Ghost, the less need of loud advertising and hip! hip hurrahing! We need to go back to Jesus to learn what is the secret of His success. He didn't have to advertise for a crowd, but tried to restrain men from telling what had been done to them. He retired to the deserts and men followed Him.

This is not to condemn or even disparage the proper use of advertising or any suitable means of reaching the people. But the emphasis must be put on the main thing. "It is not by might nor by power but by my Spirit saith the Lord of hosts." The necessity for fuss and furious effort to impress the world will disappear if we have the Spirit of Jesus. The armies of Europe today are not fighting their battles in the newspapers; they are not carrying press agents nor even permitting them to accompany them. The method of Jesus is in the strength of the Holy Spirit, not even straining His voice so as to be heard at a distance, not discarding the weak things such as a bruised reed or smoking flax. But He will never fail or be discouraged till He send forth judgment unto victory.

This body met with Antioch church in Marion county, the first day of September. T. D. Cox was re-elected moderator as **PEARL RIVER** were G. M. Carr, clerk, and **ASSOCIATION.** E. R. Applewhite, treasurer. The brethren lost no time in organization and getting down to business. The church letters were not read but a digest of them was put on the blackboard at noon recess. They

showed probably not so many baptized but better contributions to benevolence, the Columbia church naturally leading. Most of the churches were represented and they were a substantial looking set of men and women. Brother S. A. Wilkinson preached the sermon on "Christ Present in the Churches," from the first chapter of Revelation. It was a good message spoken with freedom, sincerity and conviction. He is held in high esteem and affection as preacher and teacher. He spoke of the purpose, supervision and power of Christ in the churches. In the afternoon the ladies had a good meeting out in the grove led by their vice-president, Mrs. Ball. The echoes of it were heard in many homes afterward. In the absence of the ladies the reports of temperance and publications were discussed. The editor was given ample time and a good hearing. Many new subscribers were enrolled. The second morning was given to the hospital and foreign missions. The eleven o'clock hour was given to celebrating the centennial of the church, Antioch, which is older than the State of Mississippi. It probably attracted more interest and attention than anything else on the program. It developed the fact that the church began foot-washing in 1855 and stopped ten years ago; also that the book used in the Sunday School twenty-five years ago was Webster's blue-back spelling book. Prof. Hitt will write up something of the church for The Baptist Record. There was a good discussion of State and home missions and education in the afternoon. Helpful speeches were made by Brethren Watts, Drummond, Cox, Wilkinson, Bass and others. The meeting continued into the third day but we could not remain. Brother Farr was much missed by the brethren. The editor was the only visitor representing any of the general denominational work. He had free exercise of full capacity.

The Sunday School Board in connection with our State Sunday School men, have planned for special efforts in the schools the **RALLY DAY.** last Sunday in September and the first Sunday in October to bring in new members and to re-enlist old ones who have dropped out. Fall campaigns for business and opening days for millinery stores are legitimate and profitable methods of developing business. It is possible to use good sense and aggressive efforts for doing business for the Lord. Methods and man's wisdom are not to have the first place in our consideration. Nothing can take the place of the Holy Spirit, faithful teaching of the word of God and earnest prayer for His blessing. But God expects us to do what we can to promote the work, and He will work through us. Every proper effort ought to be made to secure the attendance of all the church and all the members of the family. Once a year is better than never, and then effort must be made to hold those who come. A good program and helpful suggestions will be found in the September Teacher.

The day is also to be utilized to help the Sunday School work in the State, which is under the direction of our State Convention Board. The board employs two men for their whole time and keep them busy in the work of developing teachers, suggesting better methods and organizing more Sunday Schools. The Sunday Schools can greatly help in this work by good collections on that day and forwarding them to Dr. J. B. Lawrence at Jackson. Enough ought to be given on that day to pay the expense of this department. The Sunday Schools did a good part by the work of home and foreign missions on the day for that purpose last spring. It ought to be easy to raise \$3,500 for State missions on Rally Day.

Thursday, September 10, 1914.

THE BAPTIST RECORD

5

CLARKE MEMORIAL COLLEGE.

The seventh annual session of Clarke Memorial College opened Wednesday, September 2nd under most favorable auspices. The teachers are buoyant and hopeful. In the quality of work done they are determined to make this the greatest session in the history of the school. There were more students present on the opening day than on opening day last session, though we opened two weeks earlier. Communications indicate that over thirty students will matriculate this week. By the time we opened last session we will enroll more students than we enrolled the first two months of last year. Many comments were made on the fact that there were more girls present for enrollment on the opening day than any opening in the history of the college. One while this summer I became very anxious about the opening. Beginning September second, was an experiment, especially since larger cotton crops have been made than usual and boys are held back to gather them. But the wisdom of this experiment has been justified. Then the slump in the cotton and lumber markets, resulting from the war, seemed sure to make it impossible for many to come who had planned to come. In the face of these facts we take courage and press forward.

Young man, young woman, have you decided where you expect to attend college this year? If you have, I haven't a word to say. But if you are not fully decided, write for catalog and compare our prices with other schools; compare our faculty with the faculties of other schools, and see what we offer you in the way of advantages. "Come thou with us and we will do thee good." M. O. PATTERSON.

MISSISSIPPI WOMAN'S COLLEGE.

On the 16th of September the next session of the Woman's College will begin. Work has been pushed on the administration building and it will be ready for use in a very short time. Many visitors come out to see it and admire it and some school men say it is the handsomest and completest college building in the State.

The large barn has been completed and we are expecting to be supplied with milk and butter from our own Jersey herd. The first cutting of grass on the campus gave us quite a quantity of nice hay.

Of course we have been anxious over the war situation and the serious financial complications it has brought upon us. And yet we are trusting that the same loving hand which has led us so far will guide us through these times that try men's souls. At this date (September 5th) we have thirty-eight more room fees than on the same date of last summer. And so we confidently look forward to a larger opening than that of last session.

In addition to the report made last week of the funds turned in for the tuition of Miss Myrtle Dixon, we have received \$5 from the Aberdeen Y. W. A. and \$1 from Brother G. W. Nutt, of Lena.

We ask the prayers of all the brethren that our opening may be successful in every way. Come, if possible, at eight o'clock on the evening of September 16th.

J. L. JOHNSON, JR.

To summarize briefly, the missionary deposit which the churches of Jesus Christ possess for the world is: (1) that of the regal authority; (2) that of the renewing ministry; (3) that of the redeeming ability; (4) that of the reconciling work of the Son of God. We are, as the disciples of Christ, to proclaim His royalty, to have fellowship with Him in His renewing ministry, to demonstrate in our own lives His redeeming ability, and to co-operate with Him in His reconciling work.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

September 27th is State mission day in the Sunday Schools, let every Sunday School in the State observe this day for the glory of God and the progress of the kingdom.

Four associations meet this week: The Sunflower, September 8th; Oxford, September 9th; Tippah, September 9th; and Copiah, September 9th. The corresponding secretary cannot get to all these associations, but the brethren present will look after the work. There will be one association meeting next week, Columbus at Siloam, September 11th. On the week following there will be six associations meeting. In all these meetings let the redeemed of the Lord see to it that a forward look is taken, and that plans are laid for an aggressive denominational program. The time has come when Mississippi Baptists must have a Sunday School program of their own, a mission policy big enough and broad enough to include the whole work of the kingdom, and an educational system including the teacher training work in the Sunday Schools that will equip the forces both in the pulpit and in the Bible School for the task of making Mississippi a Baptist empire. We must lay the foundation for this great task in our associational meetings this year.

CONCERNING APPORTIONMENTS.

At the Southern Baptist Convention in Nashville last May, in that part of the report on efficiency which was adopted, there is a clause providing for a financial budget which is to be apportioned to the States and "the State organizations in turn are requested to apportion to the district associations." This is for the purpose of having a denominational program which will suggest a basis on which to predicate the mission work of the denomination.

It is understood:

1. That this apportionment is not an assessment in any sense of the term. Let no brother think that we have departed from Baptist principles in this matter. This suggestion from the efficiency committee for an apportionment for the churches is simply a recommendation as to what we ought to try to do. If we are to co-operate in the wider work of the kingdom then we ought to have co-operative counsel, advice, and suggestions from the brotherhood concerning what each local church ought to do. Such a movement is pre-eminently within the province of our co-operative bodies which are to act as advisory counsels in denominational work.

2. Let it be understood that the apportionment made is not a debt imposed, but it is a task set by the brotherhood for the churches and ought to be assumed by the churches joyfully. The time has come when we should no longer think of escaping responsibility or hard work, but of assuming it as loyal followers of Christ. We must not war with any movement for advance, but hail with delight every suggestion coming from the brotherhood which gives us, as a local church, the opportunity of putting more into the kingdom of God. We must not pull back or retard in any way the program of the denomination looking to efficiency, but throw ourselves unreservedly into the movement to do not the least but the most we can. This should be the spirit that characterizes us now.

4. It is not the idea of an apportionment to set the minimum amount which the churches will give, but the idea is to set the maximum amount which the churches ought to give if they do their duty as kingdom servants. There is no other idea on which to proceed if we would

make an apportionment effective. If we are going to set a task for a church by which to test its loyalty then the task set must be a test. If the minimum amount be set as the apportionment then it ceases to be a test of loyalty and becomes a temptation to negligence of duty; for the temptation is always to stop at the minimum rather than press on to the maximum. Hence the apportionments suggested are set as marks for our churches to struggle towards in their mission activities. We feel that every pastor and every church in the State will rejoice in the opportunity of striving to accomplish a task which really means sacrifice for Christ.

4. Let it be understood that this movement is one of the things suggested by the committee on efficiency and adopted by the Southern Baptist Convention as a denominational policy in order that we might become more efficient in kingdom service. Mississippi cannot afford to reject this recommendation of the convention. A denominational program becomes efficient just in the proportion that it is put into execution. We are in harmony with the convention; let us also be in harmony with the plans of the convention.

I hope that the moderator of every association in the State will appoint a committee on apportionment and that this committee will accept the suggestions of the State organization as to amount set as a task for the association. Let the apportionments made be a real task, a real mark set—a mark that will be hard to reach—that will test the church in a real way, so that through the effort to reach the mark set, there may be real growth in benevolence in all our churches.

RALLY DAY.

We have designated the fourth Sunday in September as "Rally Day," but some other day may suit your school better. In that event it will be all right to observe another day. If you have preaching only once in the month perhaps it would be better to use that day for "Rally Day" in your school. The theme for the day is "Loyalty to Christ and His Church."

Now, we want to ask each school in Mississippi to show its "loyalty" to our State work by making an offering to State missions.

Our schools did well last April in their offerings to foreign and home missions and we believe they will be as loyal to our own State work which is doing so much for our schools.

Our State mission work now supports two field men and pays all their expenses. We have two encampments in our State for the training of our workers and a State-wide Baptist Sunday School and B. Y. P. U. Convention which meets at Durant next March, on 16th and 17th.

We stand third in A-1 schools in the South. Texas has fifteen A-1 schools; Kentucky, thirteen, and Mississippi, twelve. We have between 2,000 and 2,500 teachers holding diplomas in our training course. We hope to get a Sunday School Convention organized in each association.

We stand for graded schools, trained teachers, etc. Show your "Loyalty to Christ and His Church" in Mississippi by liberal offering to help support the State work.

Put the poster on your wall and set your aim and work to it by enlisting each class in each department. J. E. BYRD.

THE FIELD GLASS

WHERE THE MONEY GOES.

By Rev. W. H. Smith, Editorial Secretary.

One of our Georgia brethren has asked The Index to answer a question raised by the Baptist Flag. The Index has referred the question to the Foreign Mission Board. The Flag makes the statement that, according to the announcement of the board, it takes about twelve per cent of the money raised to pay all home expenses of the work. "We note that the sum total collected for the past year is \$587,458.97; twelve per cent of this amounts to \$70,500 in round numbers. Well, this is not unreasonable, but rather a conservative sum for the work reported." Then the writer proceeds to multiply the number of native workers by \$100, the salary of a native preacher in China, and the number of missionaries by the salary of a missionary, \$600 per year, to which he adds the expense at home and gets a total of \$300,600. This, deducted from \$587,458.97 leaves \$286,858.97. "Now the Baptist people would like to know where this amount has been placed. It is but right that they should know for what it is expended when they furnish the money. The board used \$230,100 for real missionary work. Would it hurt the conversion to let the churches come into their own money and tell us what you did with the \$286,858.97? If so, it needs to be hurt. If not, why not give us a tabulated statement of all disbursements of all moneys coming into your hands?"

In answer to this question, we would say that every dollar of mission money received by the Foreign Mission Board outside of a little more than twelve per cent for expenses at home, as shown by the published report of our treasurer, is sent to the foreign field and is used for real mission work. It would be a simple matter to tell how each dollar is used, but to do so would require the publication of our treasurer's books. These accounts would cover many pages of printed matter, in which nobody on earth would be interested. The only thing that a reasonable member of any church would care to know is the general principle on which the money is expended. This the board is always perfectly willing to give.

The form in which this question is stated shows a woeful lack of any sort of knowledge of the cost of mission work in foreign lands. In the first place, we do not get native preachers at \$100 a year except in China. In all the other fields, they cost from \$50 to \$600 a year. In Brazil we have to pay a good native worker almost as much as a missionary, because the cost of living in South America is exceedingly high.

Then, to multiply the number of missionaries by \$600, the salary of a missionary, and put that down as the cost of mission work, in addition to what is spent for native helpers, is to take account of only the smaller item in the cost. When a missionary is appointed, we furnish him with \$100, outfit money, to help him get some of the things which he must take with him to far-off lands. Then, he must be gotten in his field across continents and oceans, always an expensive business. In the field he can not remain in one place, but usually looks after the work in a large territory, which constantly calls for traveling expenses. At the end of seven years he is entitled to return home for one year on furlough, and the board must pay his traveling expenses to the homeland and back to the field. Often, the sickness of a missionary or some member of his family, due to unsanitary surroundings in a tropical climate, compels the missionary to return home before the end of the seven years. Sometimes he must go to a hos-

pital and entail such heavy expenses that the board has to help him out financially in his sickness.

While on the field, the missionary must have a thorough knowledge of a foreign and difficult language. He is compelled to have a personal language teacher for many years, or he must go to a language school. Either course is expensive. His children must be educated—always a costly process in heathen lands. Often, he must send them back home for their education. Hence the board allows every missionary family \$100 per year for each child under ten years of age and \$150 for each child between ten and eighteen years of age.

Moreover, every missionary family must have a home in which to live. In many places it is impossible to rent suitable houses, because the native houses are dark, damp and unsanitary, and to live in them would mean sickness or death for the missionary and his family. The board must buy the land and build houses for the missionaries. In countries where the houses can be rented, they are expensive. Every church or out-station requires a chapel or rented hall for preaching services, Sunday School and prayer meeting. The mission schools, which are absolutely necessary for educating the children of native Christians, and especially for training the native workers, must have teachers and buildings. Theological students and the women in the training schools need help, just as many of the same class of students need help in the homeland. The medical missionaries must have hospitals if they are to do their best work. The Christian hospital is a mighty aid to evangelism in heathen lands. Another powerful factor in the evangelistic work is the printed page. There is need of printing plants to send out Bibles and Christian literature for vast populations. All of these things require buildings which must be owned by the board or rented, and where the buildings are owned, there is always the additional cost for repairs and taxes.

The native Christians are beginning to furnish some of these things for themselves; but, for the most part, the mission churches are small and the people are poor. They do wonderfully well, but for a long time the board will have to help these struggling churches.

Thus, it is clear that the salaries of the missionaries and native workers are only a part of the cost of mission work. The additional cost varies very much in the different fields. It is much greater in Brazil and Argentina than in China and Africa, but, while the work in Brazil is expensive, it is our most successful work when measured by the number of converts reported each year in proportion to the number of missionaries employed. The board considers carefully every item of expense. Naturally, we desire to make the best showing possible for the money invested. There would be no economy however, in stinting the missionaries in the matter of equipment to such an extent as to impair their efficiency.

If anybody can show how a large and successful missionary work can be carried on for less money, the Foreign Mission Board would most gladly welcome such a demonstration. If it is possible for missionaries to maintain their health and do successful work without homes and equipment, we would like to know it. Until some one can tell us how to do the work with less cost, we will have to go on earnestly and prayerfully striving to administer, to the best of our ability, the great trust committed to our hands.—In Christian Index.

Richmond, Va.

ITALIAN MISSION WORK IN LOUISIANA.

January 21, 1914, the State board employed for this work Rev. J. M. Barra, who was for twenty years a priest in Italy; after his conversion he worked for three years in the Baptist missions of Cuba. For a number of years he



Rev. J. M. Barra.

taught in the best colleges and seminaries in Italy. That is as a Catholic before his conversion.

Before he was appointed, by request of the board, he appeared before her and gave an account of his conversion and his faith through an interpreter. These were satisfactory to the board, and he was employed for full time.

He first made a survey of the State, visiting and doing some work in Shreveport, Alexandria, New Orleans, Baton Rouge, Independence and Amite City. The result of this was that he selected Amite City as his headquarters. Here the board rented for him a good building, after he had held a few services in our church and in the opera house.

At first several families of Italians were interested and the work has grown with each month. In July we baptized five men in Independence, all of whom were heads of families; these together with some from our church here went into the organization of an Italian Baptist church. On yesterday we had the pleasure of baptizing nine other Italians here, two of whom were from Independence, and seven of Amite City. The Lord willing, next Sunday we will organize "The Amite Italian Baptist church" here in Amite City. Italian Baptist churches are no longer a hope to be in Louisiana, but a glorious reality.

A third mission has been opened at Tickfaw, and promises to develop into a good work; we now have preaching at all three of these points each Sunday. Between Sundays, work is done from house to house.

Brother Barra has been very anxious to get a magic lantern to use in connection with his work. It will not only enable him to teach through the eye, but still better, it will help him to get a hearing that he might not otherwise get. If any reader of this article desires to make such a contribution to this work, it will be thankfully received.

We ask for the prayers of all praying people on this difficult work. Recently the board employed another missionary for full time, but he works in a distant part of the State, and we are not able to give a full account of his work.

Respectfully,

J. B. POLK.

Amite City, La.

MODERN HEATHENISM.

It is a matter of common knowledge that in most of us there is a strain of atavistic superstition which crops out in most unexpected places. A most recent instance of this is more than one editorial in the daily press discussing the influence of the stars upon the inception and progress of the European war, occasioned doubtless by the total eclipse of the sun last week. In a Muscovite civilization, the signs of the heavens no doubt have a profound psychological effect, but one hardly expects to find much attention paid to this sort of thing in America.

Our attention was called not long ago to another equally crass instance of superstitious practice in a paragraph taken from the calendar of a Methodist church not a thousand miles from Chicago. It reads as follows:

"Baptisms with River Jordan Water.

"Sunday morning, Aug. 2, Doctor Frye will baptize infants and adults with water he brought from the sacred river Jordan. No matter whether church members or not, parents or others presenting children for baptism will be accepted. Same with adults. This privilege is only once perhaps in a lifetime. The baptismal certificate will contain a note of water from the Jordan. Members will be received by letter and by profession of faith. Do not miss this most beautiful service. You will never forget it."

To say nothing of the poor taste it displays in its appeal—a sort of prize package in every baptismal certificate, with no blanks—underlying the whole thing is the rankest superstition. This worthy minister makes appeal to his congregation to send money across the seas so that the Hindoo mother may learn something better than bathing in the sacred Ganges, and then puts out the bait of water from the "sacred River Jordan" in order to induce people to bring their babies to him to be sprinkled withal. Whether one superstition is worse than the other may be judged by the background of light in each case. And yet some good folks think that there is no longer any need of the distinctive message of Baptists!—The Standard.

RELIGION, NOT SOCIAL SERVICE ALONE.

What the so-called Christian nations of today are, as compared with the Roman empire under Caesar Augustus, is due to the religion brought to earth by Jesus of Nazareth, who never intimated to his disciples that their business was "social service." They would promote the betterment of society, but not as a means of advancing his kingdom. He made no account of the social order of his day. There were abuses in governments and in the affairs of private life, such as we of today know nothing of, but Jesus did not instruct his disciples in "social service." He told them to proclaim the "kingdom of heaven," assured that where the kingdom of heaven is established a social betterment has already begun. It may be true that pre-millennarians do not take much stock in efforts to better the social fabric without putting the gospel into it. They do not turn aside to scrub their neighbor's kitchen when they know that, if he is made a servant of Christ, redeemed by blood divine and made a new creature in Christ Jesus, he will scrub his own kitchen. He believes that the bread of life will do more for a suffering soul than will the best loaf from a kitchen bakery. He does not believe that a sincere servant of Jesus Christ is tramping the country, "looking for work." He believes the words of Jesus, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

We rejoice in great revivals, when multitudes are "swept into the churches," if not into the kingdom of heaven. But, though Billy Sunday may count his converts by the thousands, they

"hit the trail" one by one, each as though there were no other sinner, no other to be saved. "Billy Sunday is the most efficient social service promoter of the present day." Make the tree good and the fruit will be good. The meal does not leaven itself. The leaven must be put into it. Society does not improve itself; the gospel of Christ, salvation by grace, wrought in individual souls by the Holy Spirit—this only is the savor. The man who claims to have been called of God to preach the gospel and turns aside to "social service" gives proof that he has mistaken his calling. He should have been a scavenger rather than a preacher. He is having his day just now.—Journal and Messenger.

ALIEN IMMERSION.

T. A. J. Beasley.

Let us keep before our minds the question to be settled. It is this: A person who has, upon a profession of faith in Christ, been solemnly immersed into the name of the Father, Son and Holy Spirit, by a Pedobaptist minister, and in order to his reception with a Pedobaptist society, applies for membership in a Baptist church. Shall that church regard him as baptized or unbaptized? The question usually is, whether such baptism is valid baptism. What do we mean by valid baptism? We mean that it is Scriptural. What do we mean by Scriptural baptism? We mean that in all essential particulars it is exactly conformed to the requirements of God's Word. The question is not whether the administrator of baptism has himself been properly baptized; but has he authority from a Scriptural church to baptize people. One might be properly baptized, and yet not have authority to administer baptism. A deposed Baptist minister could not administer the ordinance and we do not believe that even the advocates of alien immersion would accept such baptism as valid. Then why accept as valid the baptism administered by one who himself has never been baptized, and who is continually preaching doctrines for which we would depose a minister? We were to consider in this article the only seemingly plausible objection to not accepting alien immersion. It is this, that no one can now know certainly that he has Scriptural baptism. Why? Because he cannot be assured that there is not a link broken somewhere in the long chain of baptism. That great scarecrow, church perpetuity, frightens some away from the Bible and runs them right into the meshes of alien immersion. It is strange that some Baptist preachers will fight, bleed and die trying to disprove Baptist succession. It reminds me of a Campbellite preacher who wrote fifty pages in a book trying to prove that the thief on the cross did not go to heaven. But according to the words of Jesus, the thief went there, alright; and according to the words of the same Christ, we have church succession, for He said of His church, "the gates of hell shall not prevail against it." I know that church perpetuity is a Bible doctrine, and to my way of seeing the facts of history, it is an historical fact also. We give below a quotation from a recent editorial in the Western Recorder which gives almost exactly the line of historical research which the writer has been following recently:

"Dr. John Clark (who organized a Baptist church in Newport, Rhode Island, in 1636) received his baptism from Rev. Stillwell's church in London, and this church received theirs from Holland, and the Holland Baptists from the Waldenses, and the Waldenses from the Novatians, and the Novatians from the Donatists, and the Donatists received their baptism from the apostolic church, and the apostolic church from John the Baptist, and John the Baptist from heaven."

But succession is not necessary to the estab-

lishing of our position. The position is not that the want of baptism invalidates the act, but the want of authority from Him who commanded it. This authority was given not to individuals, but to the churches. It cannot be transferred to any one else. That is, baptism cannot be so invested with others by the churches that they can administer it independent of the churches. To know, therefore, if I have been baptized, it is only necessary for me to know that I have been immersed in the manner required by the commission and by the authority of a true church of Jesus Christ. The one and only question I have to ask about the administrator is: Was he authorized by a true church of Jesus Christ? But, you say, that does not relieve the situation. It only places the responsibility on the churches, and how do we know that these are true churches? Exactly so. But let us not be disheartened till we take an unbiased look at this difficulty. Must I trace the pedigree of the church that baptized me back to the days of the apostles in order to know whether I was properly baptized? Take a parallel reasoning. How do you know you are a legitimate child? You say because my parents were legally man and wife. How do you know? Are you going back to the records to see if they were legally married, and then see if their parents were legally married, and then see if their parents were legally married, and so on back to the marriage of Adam and Eve in the garden of Eden? No one could prove his pedigree to be legal according to such a line of procedure. But if you see a man and woman walking together as husband and wife, with absolutely no proof to the contrary as to their being legally husband and wife, you accept it as a fact without going back to all the records of all the past to find out about it. So when we find a church holding the doctrines of Christ, and "walking in all the statutes and ordinances of the Lord, blameless," constituted to all appearances upon the Bible model, we are justified in taking it to be a true church, until some one can and does show evidence to the contrary. If it looks like a true church, believes like a true church, and acts like a true church, we will take it to be a true church till some one produces some ground for doubt. Suppose I should walk up to a man and say, "Sir, you are not legally married." He asks why I think so, and I reply, "Because even now some live as man and wife who are not truly married, and in the past such was much more common than now. The chances are that sometime, no one knows when, at some place, no one knows where, in the case of some of your ancestors, no one knows which, the marriage covenant may have been broken, though no one knows for certain, therefore you may be the offspring of sin and shame." If he did not knock me down for my insolence, he certainly should brand me as the most arrogant crank in Christendom. But there is equally as good ground for my saying there are no true churches because they cannot be absolutely sure of their descent from Christ and the apostles. Christ said and history says that there have been true churches from the days of the apostles to the present. He who says there have not should be regarded as a slanderer and a traducer of Christ's cause until he makes his assertion good. When we say of Pedobaptist societies that their pedigree is false we promptly specify their origin. We show at once, and by indisputable records, that they are the prodigy of Catholicism. We do not base our accusation on possibilities or probabilities. We show the time, the place and the agencies. We trace their origin through their own history, written by themselves. Now, since baptism was committed to the church by our Savior, and cannot be transferred to any others, can these societies, originated by man, administer it?

Mississippi Women's Missionary Union Page

MRS. T. J. BAILEY, Editor for this department to the Editor
 MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader, Columbus
 MISS MARION BARNETT, Y. W. A. Leader, Winona
 MISS MARY BATTLE, Correspondent, Raymond
 MISS MARGARET L. LEE, Cor. Secretary, Jackson
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 MRS. P. B. BRIDGES, Jackson
 MRS. I. P. TROTTER, Grenada
 MRS. W. A. BORUM, Jackson
 All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Clinton, Miss., but all money should be sent to Rev. J. B. Lacy, Jackson, Miss.

"She hath done what she could."

—Mark 14:8.

THIRD QUARTERLY REPORT W. M. U.,
ENDING AUGUST 1, 1914.

(Continued from previous issue.)

Zion Assn.—Fellowship, home uses \$1.90; training school \$2.00; Walthall, State missions \$2.00; foreign missions \$2.15.

Union Assn.—Gibson, home uses \$7.50; training school \$5.00.

Unknown—Home missions \$6.25; foreign missions \$10.00.

Totals—Home uses \$2,556.35; training school \$144.30; State hospital \$76.40; State missions \$152.90; foreign missions \$907.10; orphanage \$272.25; home missions \$609.24; jubilate \$150.40; total ministers and ministerial education \$225.00; Tri-State hospital \$122.90; Bible fund \$4.75. Grand total \$5,025.79.

A Presbyterian paper is referred to as quoting, approving, the following sentence from the great church father, Tertullian: "A Christian mother does not give birth to a Christian child; it is not a natural, but a spiritual birth which makes a Christian." One of the cherished doctrines of Presbyterianism is that of "original sin," or the sinfulness of the nature in which every human soul is born. It is because it is born in sin that the soul needs and must have regeneration. Jesus said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And yet our Presbyterian friends insist that the infant "born of the flesh" and born in "original sin," is born into the kingdom of God, and is entitled to baptism because of such birth. And some Presbyterians think themselves logicians as well as master hands at Biblical interpretation and doctrinal teaching! —Journal and Messenger.

A missionary takes home as follows: "I would like to have an interpretation of the convention's attitude on the 'union' question. When I read it I only saw one thing, that the convention did not mean to tolerate union anything, or anything! But do you know the people in our mission who say it means the convention favors

union! They say the convention favors 'alliances,' just so they are not entangling alliances.' They hang on that word 'entangling' and say they will have to have the board's definition of that word before they will know the full meaning. This discussion came out in mission meeting and I will confess I was never so impatient with any matter that has come before the mission, as I was this one. Some of the missionaries will fall on the union side unless the board says positively, no union in schools. No doubt our mission is up against the gravest situation it has faced since we have been in China. Pray with us that definite word from the board will rightly settle the matter. Pray." This writer wrote the structural part of the report which was endorsed by the full committee and overwhelmingly by the convention. It was meant and does mean that Baptists will have their own schools, that they will not unionize their work any way; but will do abroad what they are doing at home, that is it.—Baptist Standard.

MOVIES AND REVENUE.

Prohibitionists believe with Gladstone that given a sober nation, the task of providing a revenue sufficient for its needs is an easy one. The sober citizens of Haven, Kansas, have found a way which is prolific in suggestion for meeting the "revenue argument" of liquorism. Haven has a municipal movie show. Out of the dimes of its patrons the town maintains its water works and pays a large proportion of its other expenses. Speaking of this "happy Haven, one of the many blissful spots in blissful Kansas," a Chicago daily remarks that "This painless and pleasurable process of taxation opens up a vista of municipal possibilities upon which the heat-languid imagination may dwell pleasantly without undue exertion. If the movie can be made to pay our taxes, we favor a film-for-revenue plank in the next municipal platform."

IN THE SUNFLOWER STATE.

From William Allen White's story of how Kansas "swore off" and of why the "swear-off sticks," in the Saturday Evening Post, we cull the following facts:

Kansas consumes per capita per annum \$1.25 worth of liquor for all purposes as against the average American consumption of liquor of \$21 a head.

Forty-eight of Kansas' 105 counties did not send a prisoner to the penitentiary last year.

Eighty-seven counties did not send an insane patient to the asylums.

In fourteen counties no jury has been called in ten years to try a criminal case.

Fifty-three counties have empty jails.

The Kansas death-rate is seven and one-half per thousand — the second lowest in America.

Bank deposits have increased in ten years from \$100,000,000 to \$220,000,000.

The average holding of taxable property is \$1,666.92, the largest in America.

Kansas has decreased its state debt faster than any other state.

It has over 8,000 students in its colleges and in other educational institutions above the high school grade—more according to population than any other state.

It has 39,468 students in the high schools. "Thus, we find," says Mr. White, "that the state having the largest number of students in colleges, according to population, having next to the lowest death rate, and having the smallest state debt in proportion to its population, is the state in which the smallest average expenditure is made for liquor. We have saved about twenty dollars a head from our liquor bill to spend for things worth while."

Had it occurred to you that your old copies of The Baptist Record may do more good if distributed than if stored in a barrel or destroyed. If you will write the editor he will send you a dozen addressed wrappers which may be used in remailing the papers. A one-cent stamp is required on the wrapper of each paper so remailed.

A friend of ours has a number of old magazines and periodicals for which he has no use. They weigh about fifty pounds. He will be glad to send them to anyone who can use them or distribute them if the freight charges are paid and fifty cents for packing and drayage. He may be addressed as "Onlooker," care of The Baptist Record.

"WILL YOU HELP HER?"

I had a little article several weeks ago in The Baptist Record stating that if kind friends would send in enough to pay \$50 tuition for a crippled girl to take a course in stenography, that I would pay her board. I have already received the following amounts: A. W. Bond, Wiggins, \$25.00; Central Baptist church and Sunday School, Grenada, \$20.00; unknown friend from Meridian, \$10.00; Dr. T. B. Wright, Hattiesburg, \$5.00; J. B. Salmond, Lumberton, \$3; Miss Mary A. Sterling, Liberty, \$2; Mr. J. M. Carroll, Walthall, \$1. Total, \$66.

Now you see that I have already received more than enough and will give the balance to the little girl when she comes to buy her uniform with. Brother A. W. Bond wanted to pay the whole \$50, but I asked him not to do it, as some of the others wanted to have a part in it. Brother J. W. Lee offered to see that the whole amount was paid if somebody else did not subscribe it. Brother J. E. Byrd has offered to give \$10, but it is not needed now.

In behalf of Miss Myrtle Dixon, of Bogue Chitto, Miss., route four, I extend the most grateful thanks to these kind friends who have made it possible for her to prepare to take care of herself. May God richly reward you.

J. L. JOHNSON, JR.

Hattiesburg, Miss.

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THE BAPTIST RECORD

Jackson, Miss.

REVIVAL AT LIBERTY.

We rejoice in that Liberty has recently enjoyed and been uplifted by one of the most gracious revivals that was ever had in the history of the church.

On Tuesday night (September 1) we closed a ten-days' meeting which resulted in a large number of conversions, and thirty-six additions to the church, five by letter and thirty-one on profession of faith. The Holy Spirit was manifestly present, and many hearts were made glad with the new-found peace, the actual results eternity alone can tell. Our beloved pastor, B. L. McKee, was assisted the first two days by Dr. W. T. Lowrey, then W. E. Farr came and was with us throughout the meeting, whose strong and forceful messages were delivered with telling effect.

Brother Farr is a very attractive preacher and a man of deep consecration; he greatly endeared himself to us during his stay among us. Interest in the meeting was such that during the night services especially, the church building was inadequate to accommodate all who came. The Lord used Brother Farr mightily and honored the preached Word, which was in demonstration of the Spirit and of power, which resulted in one of the greatest revivals in the history of the old church. In addition to the thirty-six who came into the church, who gave promise of great usefulness, the entire membership was greatly revived. It was indeed a great and glorious meeting.

E. G. NELSON, Church Clerk.

SYLVESTER, GA.

In June Evangelist T. T. Martin, organizer of the Blue Mountain evangelists, came to us for a two weeks' meeting. This was his second visit to our town. For a little more than twelve months we had been anxiously looking forward to his coming. Brother Martin brought his large tent with him for this meeting. From the beginning the crowds were large.

To say we had a great meeting does not begin to tell the story. Lukewarm Christians were revived; many weak in the faith were greatly strengthened, and Christian workers aroused to a fuller sense of their privileges. There were added to the church by experience, thirty-three, and by letter and watch-care, fourteen. Surely God has called T. T. Martin to the evangelistic field for such a time as this.

Yours fraternally,
PASTOR J. A. RISER.

Sylvester, Ga.

MOSS POINT.

The dear Lord has so wonderfully blessed us in a tent meeting out on Jackson creek, that I must tell you about it. About a year ago I sent an appointment to the school house on Jackson creek and had a large attendance, so I left a regular appointment, and you remember at our association we agreed to get a tent to be used in the bounds of the Gulf Coast Association, so these people did not have any house, so I took the tent up there. I have been

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working there under an arm of the New Prospect Baptist church, of Moss Point, of which I was pastor for two years. We expect to organize a church out there the fourth Sunday in September. Pray for the work, brethren, that God may bless them that they may abound in the work of the Lord, and pray for me.

J. D. CROSBY.

A man who worked in a mill went out of his mind and was taken to the asylum. A fellow worker, on passing the asylum, one day, saw Jimmy sitting in the grounds smoking his pipe.

"Hello, Jimmy," he called. "How are you going on?"

"Oh, Ah'm going on first rate, thank yo'," answered Jimmy.

"Ah, varry glad to hear it, lad. Yo'll happen to be coming back to work soon, eh?"

"Wot," exclaimed Jimmy, in great surprise, "leave a big house an' a garden like this an' run back to work? Do ye think I'm wrong in my held?"

WAS SHE JUSTIFIED?

A young lady took down the receiver of the telephone one day and discovered that the line was in use.

"I just put on a pan of beans for dinner," she heard one woman complacently informing another.

She hung up the receiver and waited for the conversation to end. Upon returning to the telephone she found the women still talking. Three times she waited, and then at last, becoming exasperated, she broke into the conversation.

"Madam, I smell your beans burning!" she announced crisply.

A horrified scream greeted the remark, and the young lady was able to put in her call.

Said she "What lovely fashions, dear. They do so change from year to year!"

"There's not much change that I can see

In pocketbooks," responded he.

"They're worn a little shorter, though,

And lighter than a year ago."

—June Lippincott's.

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By
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E. Y. Mullins

In this little book, the President of the Southern Baptist Theological Seminary has given a most acceptable and concise restatement and interpretation of Baptist principles for the general reader. The main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to those who know Dr. Mullins. The "Axioms of Religion" and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing. The author is noted for his power of compact and crystal-like statement of denominational beliefs and practices. He has written the ordinary church member and statements which include the whole range of articles of faith and further, paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members. Bound in cheap, nice cloth, with white stamping, \$0.50.

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Jackson, Miss.

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On what is now generally known as the university plan of instruction, the Southwestern Baptist Theological Seminary announces courses of study under three departments, as follows:

1. Department of instruction by correspondence.
2. Department of instruction by lecture courses.
3. Seminary extension reading courses.

1. The value as well as the need of instruction by correspondence has been so well tested in almost every field of study that it is not necessary to discuss the subject here at length. Many worthy men and women who could not, for various reasons, leave home and occupation to attend institutions of learning, have, by the correspondence-study method, equipped themselves for life's work. Some good points to be considered are the following: By this method there are no classes. The student may begin the work at any time, and, if necessary, work only at spare time. The instruction is individual. It is clear also that initiative, self-reliance, accuracy and perseverance are developed by this method of instruction.

It is interesting, too, to know that many of the leading educators of the present time heartily approve of this method of instruction. Many of the best colleges and universities are today offering instruction by the correspondence-study method.

The Southwestern Baptist Theological Seminary will be prepared to offer a large number of its classroom courses by correspondence at the opening of the fall term, September 21st. Those intending may begin the work at that time.

2. The department of instruction by lecture courses. The aim of this department will be to extend the benefits of the seminary out to many parts of the field through a personal teacher, by means of lecture courses. It is hoped that through this department large numbers will be reached and aided to a better knowledge of the Bible and more thorough equipment for Christian service. The seminary arranges for the delivery of these lectures by the members of its faculty, and others chosen for this work by the seminary, under the auspices of different religious organizations in our churches. Each course consists of from five to ten lectures, according to the subject chosen. Arrangements may be made for the delivery of these lectures at weekly intervals, or the course of lectures may take the form of a Bible institute, lasting from three to ten days. We invite those who are interested to write for the

special bulletin descriptive of this department, containing a large number of subjects which have been listed by different members of the seminary faculty in the various departments of the seminary work.

3. Department of seminary extension reading courses. The aim of the seminary extension reading courses is to supply the demand for ministers, laymen and Christian workers who desire to keep pace with the Biblical and theological thought of the day on subjects of vital interest. The subjects for the reading courses are chosen with great care. The best books for each course are selected, and reviews and suggestions are prepared for the use of the students. Those interested in the seminary extension reading course should write for the bulletin on this subject.

But it should be said that while the courses offered through the seminary extension division are Biblical and theological, they are not offered as a substitute for a full seminary course in residence. But credit will be given toward a degree for non-resident work satisfactorily completed in all seminary extension courses which lead to degrees.

Our hope is that many earnest men and women longing for better equipment for Christian service, and for a better knowledge of the Bible, will find in these home-study courses offered by the seminary just the help they need.

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GENEVA, ALA.

I have been on my field here one month, during that time we have received nineteen into the church. The Sunday School attendance has a little more than doubled.

Last Tuesday afternoon, Mrs. Fendley organized a Y. W. A. with sixteen members, and at night I organized a teacher training class with twelve members. We also have a "Training for Service" class with nine members and a splendid W. M. U. We had forty-seven at prayer meeting, last night. The church at our business meeting, August 3rd, decided to install the duplex envelope system for our weekly offerings and to hold our annual revival meeting to begin the second Sunday in October, the pastor preaching.

We have four churches here—Baptist, Methodist, Presbyterian and Episcopal. Our Baptist Sunday School and congregations exceed all others combined. This country is not only geographically Baptist, but religiously.

W. E. FENDLEY.

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This course of twelve lessons is usually followed at the last meeting of the month when it is substituted for the usual devotional topic. This course will be written and literature suggested by Mrs. J. H. Haslam, of Philadelphia, Pa. The best work in these courses will not be possible without the use of the magazine of the movement, Service. The text and studies will be found in this magazine, together with a great variety of suggestions as to methods of work and general information of an inspirational character that will be calculated to help the young people's society to a strong and vigorous life. Price, 50 cents per year; to Canada, 62 cents per year.

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Pres. F. W. Boatwright, Richmond, Va.

HEART THROBS FROM ANTIOCH.

Our annual meeting commenced the first Sunday in August with preaching at the old church. After that, for the convenience of a majority of the members, the services were held at Wayside. Mr. Flowers, of Summit, was with us and did all the preaching and it was of a very high order. It was indeed a feast to listen to his clear expositions of the Scripture. The last day he reached the climax when he portrayed "Consecration in the Home." His singing was simply beautiful, his voice is strong and melodious. He and the pastor sang "The Lament of a Lost Soul," and it thrilled all hearts. I am sorry to say there was not much interest manifested by sinners and no additions to the church. We know that God's word will not return to Him void, but will accomplish that whereunto it was sent.

An exceedingly sad thing occurred at the close of the meeting—a resolve to hold all the services at the S. S. hall because it was so much more accessible. Nearly all the people living near Antioch have either moved away or gone to the beautiful Beyond, but our hearts are rent with anguish when we think of giving it up. For nearly a century it has stood as a beacon light for eternity. Her watchmen have stood on the walls to note the attack of Satan for many decades, and at the midnight hours the "All's well!" has been wafted to heaven. Some of her servants have been an honor to the denomination and a glory to the cause. She has had a Crawford, Eager, Bolls, Ellis, Walne and Chastain with a host of others, who have fought the good fight and gathered golden sheaves. Her deacons, Sexton, Stephens, Lee and Dana, have gone up higher to receive the reward of faithful service, but the memory of them remains with us as a precious heritage. Her walls are sacred in our sight and when we go there the echoes of the past thrill our souls.

We can see the bride standing before the altar, the bowed forms of stricken ones asking the prayers of God's people, we can hear the voices of happy children singing the sweet songs of Zion and casting their offerings into the treasury. Out there sleep our loved ones—how can we leave them all alone in the silence and the gloom? What is to become of the beautiful temple with its hallowed recollections? Oh, God, help us to do what is



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NEWS IN THE CIRCLE

MARTIN BALL

Dr. H. W. Lawrence, who lately resigned his position in Mississippi College, has accepted the chair of English in Furman University, Greenville, S. C.

A great meeting recently closed in Bristol, Va. Pastor J. L. Rosser was aided by Dr. M. M. Wharton, of Baltimore. There were seventy-eight additions to the church.

Pastor N. Castleberry has just closed his eighteenth meeting with the Sinsing Spring church, Ky. There were thirty-seven additions. H. F. Hyde did the teaching.

Missionary R. Cooper has just closed a fine meeting at Webb. The entire community felt the influence of the meeting. He is this week at Merigold assisting Pastor Gregory.

Enlistment missionary Zeno Wall has moved from Mt. Olive to Hattiesburg. He is now in the center of his territory. The enlistment work in his hands goes on pleasingly.

Statistics show that there are 62,053 Baptist churches in the world; 6,846,286 members; 41,698 ordained ministers; 53,941 churches in this country, and 6,298,863 members. We are growing every day.

We are rejoiced to learn of the improvement in health of the wife of our great Sunday School Board Secretary, Dr. J. M. Frost. May she entirely recover and remain to bless the world with her beautiful life.

The Baptist and Reflector has added a Sunday School and B. Y. P. U. department to its already splendid bill of fare. W. D. Huggins, superintendent of the Sunday School work in Tennessee, will edit the page.

It is stated that J. D. Gwaltney, who resigned lately the Central church, Winchester, Ky., has leased the Jackson Times, Jackson, Ky., and will edit that paper. It appears to us he had better remained in the pastorate.

Missionary E. P. Medling, wife and children, of Japan, recently arrived in this country. They have spent seven years' hard labor on the mission field and are here on a furlough. May their rest be sweet and profitable.

Pastor H. H. Hurt, who has served the Bellvue church, Memphis, for twelve years, resigned last Sunday. Under his labors the church has grown from two to 500 members. It is not stated what his future plans are.

Editor Peck, of the Baptist Builder, says: "After spending a few weeks in Memphis, we are fully convinced that this city compares favorably with most other cities of its size." The others must be right had it this is the case.

The noonday prayer meeting at the Central church, Memphis, Dr. Ben Cox, pastor, is accomplishing much good. Recently ten men professed faith in Christ. The church has presented Pastor Cox with an elegant car to use in his work.

The pastor of the First church, Greenville, S. C., was seriously injured by fire last week. The pastor, G. W. Quick, and family, were away on their vacation. The origin of the fire is not known. The damage to the pastor's library is much.

Dr. C. C. Brown, of Beaufort, S. C., furnishes a breezy article for the Baptist Courier in which he says many things, but is not certain about any of them, except that not enough money by half is coming in to meet the expenses of the aged ministers.

Pastor E. Kingley, of Honea Path, S. C., did the preaching in his church last week. There were twenty-five additions—twenty-four by baptism. He has been pastor of that church four years, and has done the preaching in three protracted meetings.

In the great meeting recently closed at Jonesboro, Ark., the baptizing was done by Rev. L. R. Burruss, Pastor Dudley being unable at the time. Seventy-two were baptized at one time—in the number a Campbellite preacher. He will accompany Evangelist Martin.

The great meeting at Jonesboro, Ark., has just closed. The meeting was held in a large tent. Evangelists T. T. Martin and Kennedy did the preaching. There were about 100 additions to the church. Pastor E. E. Dudley is happy. The great church house is going up rapidly.

The Western Recorder, in an able editorial, makes some remarks on the telegram sent to the Vatican by our great president. We agree with the Recorder that the telegram was unnecessary. No such telegram has been sent, expressing the sympathy of our government, on the death of any prominent man in any other denomination. Why this?

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NOTES FROM HARMONY ASSOCIATION

G. W. Nutt.

Renfro: I assisted Pastor P. C. Barnett the third of July. The aged soldier, Brother W. P. Dorrill, broke the bread of life to a large congregation on Sunday, in the absence of the pastor, the writer getting there on Monday and preaching until Friday at 10 o'clock at the water where he baptized six converts who give evidence of usefulness.

Good Hope, Leake: The fourth Sunday in July found Brother J. G. Gilmore with me preaching with great power until Friday night; two were baptized and others were deeply concerned whom we long to see come out on the Lord's side, for they are our own home folks. Brother Gilmore is one of our boys, and is very much appreciated by the writer as I baptized him, joined him to his "better half" and laid hands on him in setting him apart for his life work. The Georgetown church has captured him, and a more valuable prize will be hard for them to secure.

Sebastopol: The first Sunday in August found me with Brother Breland and the saints of Sardis church in the corner of Leake, Neshoba, Newton and Scott counties. We had a great meeting in many respects, several additions by letter, the ordination of two noble brethren as deacons and a building movement advanced and the church much revived. We expect great things from this section under the leadership of Brother Breland, who is a son of the venerable George B., who has played such a noble part in East Mississippi Baptist building.

Good Hope, Madison County: Here we had a most profitable meeting, where the writer preaches every third Sunday; also did all the preaching in the meeting, but by no means all the work, for the church was ripe for the Lord's visit, and He came and staid with us. One was added by baptism, and one restored. The church was placed on higher ground in the Master's service.

Mt. Zion: Our last meeting was conducted here, where the writer is the excuse for pastor, and did the preaching. The meeting closed on Friday at the water's edge. We had a delightful meeting at this place, and the people seemed to enjoy the services very much. I guess the writer has them fooled up, for they told him he did some of the best preaching they ever heard. Four were added by baptism. In all my work the Lord has blessed me bountifully, this having been the best year of my pastoral life, not missing an appointment this year. I thank my Heavenly Father and take courage to be more useful in His vineyard.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE JUDGMENT OF THE NATIONS.

Lesson 12. Sept. 20, 1914.
Matt. 25:31-46.

Motto Text: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Matt. 25:45.

Outline.

1. The separation of the righteous and the wicked.

2. The reward of the righteous.

3. The punishment of the wicked.

Introductory: The parable of the talents, preceding this lesson, teaches that we should use faithfully the personal powers, capacities and possessions committed to us, in preparation for the Lord's coming. He has previously given a series of illustrations bearing upon this point—the days of Noah, the steward, the ten virgins, etc. He has also intimated that he expected to be the judge of men (Matt. 7:22 and 13:40-43 and 16:27; John 5:25-29) and in this lesson he gives a description of the final judgment.

1. Wonderfully simple, solemn and impressive is this picture of the second coming of our Lord. No longer despised, persecuted, humiliated, but attended by the heavenly host of angels, in a glory no words can describe, he comes and sits upon the throne of his glory as King and Judge. (Acts 17:1; Rom. 14:9; John 5:27; Jude 14:15; 1 Thess. 4:10.) Gathered before him are all the nations of the world, Jew and Gentile. The apostle John tells us that he saw in his prophetic vision, all the dead, small and great, stand before God, while the dread books of account were opened. (Rev. 20:11-12.) This is the hour of which Jesus had spoken to them, "in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John 5:28-29.) Those whose lives have lain together in this life have come now to the time of parting—a separation necessary for the happiness of the good and for the punishment of the wicked, as well as for the satisfaction of Supreme Justice; a separation accurate, just and final. As a shepherd divides sheep from goats, he separates them, by means of the angels (Matt. 13:41-49), into the two classes, into the one or other of which all mankind, rich, poor, weak, strong, religious, moral, young, old, etc., naturally fall, the righteous and the wicked. He gives the righteous place on his right hand, the position of honor, while the wicked pass over to the left.

2. Jesus has often spoken to them of the "kingdom of heaven," now, just three days before the shame of the cross, and to the disciples only, he refers to himself as the King. "Come," he says, "my Father's blessing ones, enter into the possession of the inheritance prepared for you before the foundation of the world." Heirs of God, and joint-heirs with

His Son, receive the reward which was intended for you before the universe came into being. In hunger and thirst and nakedness, in sickness and in prison you saw my needs and ministered unto them." The deeds of the righteous have been the natural outworkings of a Christlike spirit, and now they ask in surprise and humility, "Lord, when had we the privilege of ministering to Thee?" and He replies, "The offices of loving kindness that you paid to my lowly brethren, poor, afflicted, sorrowing, I accept as done to me." We must not understand that charity and benevolence toward sufferers will determine a person's future; the meaning of the passage is that the actions in question spring from and indicate personal relation to Christ, and that this does determine eternal destiny.

3. The doom of the wicked consists in the first place in separation from Christ. "Depart from me under a curse," He says, and their place of banishment is that prepared with everlasting fire for the devil and his angels. Accursed by their own acts, they must dwell forever with the father of evil, and those sinning angels "whom God had cast down to hell and delivered unto chains of darkness." (2 Pet. 2:4.) This punishment is not spoken of as in the case of the righteous, an anticipated inheritance, but as the result of willful sin and rejection of the Savior. Note that the sins mentioned here are sins of omission, but show their attitude to Christ. You did not minister, he says, to my need of food and drink and clothing, and help in sickness and prison. "When saw we thee hungry or thirsty, sick, homeless or in prison, Lord?" is their question. The reply is startling and decisive. "Inasmuch as you had not a heart of compassion for one of my little ones in need, you failed in ministry to your Lord." (James 2:14-16.) If there is not that pitiful, affectionate concern for men that is the fruit of Christian character there is no eternal life; it is love that is the fulfilling of the law. (Van Ness.)

The punishment of the lost is eternal, as the happiness of the blest is eternal. In reverent imagination, we can see the two great companies pass on, the one to an eternity of despair, the other to an eternity of joy, "each receiving the things done in the body, according to what he hath done, whether it be good or bad." (II Cor. 5:10.) Let us be full of thankfulness to the Lord, that He "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Pet. 3:9.)

Scriptures to study: Rev. 5:9-14, and 6:12-17, and 19:5-17, and 20:4-15, and Rev. 21 and 22; II Thess. 1:6-7; Rom. 4:12; Rom. 14:10; II Cor. 5:10; I Thess. 4:10; Mal. 3:5-16; II Tim. 4:8; Heb. 6:2; II Pet. 3:11-14.

SOME GOOD MEETINGS.

During the month of August I conducted four revival meetings. My first was at Greenland in Newton county with Pastor W. L. Collins. The meeting was one of the best in the history of the church. Eight were added by experience and baptism and two by letter. My next was with Pastor E. Blanton, at Hellma, Forest county, the church being greatly revived and six added—two by letter and four by experience and baptism.

My next meeting was with Pastor R. N. Davis at Edna, Marion county. The meeting was a great one, and much lasting good was believed to have been done. Three were received by experience and baptism.

At Olive, Pearl River county, the meeting continued for nine days, the writer doing all the preaching for eight days. There were eleven received into the church—three by letter and eight by baptism. Twelve family altars were established and the pastor and church rejoiced over the blessing conferred upon the church and community.

I will be with Pastor Davis in his meeting at Nicholson, Hancock county, the first week in September. I preached fifty-one sermons during the month of August, and the Lord blessed my efforts beyond my expectations. To the Lord be all the honor and praise.

Yours in the work of the Master,
L. E. LIGHTSEY.

LEAKESVILLE.

I have been in some meetings, all of which have been signally blessed of God.

The meetings were as follows:

1. At Leaf, with Brother Luther Turner; eight for baptism and new church being built.

2. Beaumont with Brother Turner again, receiving fourteen for baptism and two by letter. This is one of the most important points in this section, as I see it.

3. A meeting at one of my mission points (Beard's Schoolhouse), several miles northeast of Leakesville, where nineteen were baptized and eleven organized a new church, making thirty members. They are building a house. Two brothers were baptized who were nearly seventy years old.

4. I am out of a meeting with Brother Alex Hughes, the much loved pastor at Unity church, eight miles west of Leakesville, which resulted in sixteen for baptism and thirteen by letter.

Our meeting at Leakesville begins September 20th, with Brother W. D. Uphaw to do the preaching. We are praying for a great meeting, and, dear reader, will you do the same?

Yours in His service,
TOM TOMLINSON.

HERMANVILLE.

Our meeting began on the first Sunday in August, Brother W. A. Roper preaching. The congregations were large and very attentive, and the meeting resulted in three additions by baptism.

H. E. DANA.
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Baptist Record, Jackson, Miss.

A RUSSIAN MISSIONARY.

Away in the far south, among the beautiful Caucasian mountains, I held a series of gospel services in a village where there was a congregation of evangelical Christians. A special meeting was held for children. It is no use trifling with children by simply telling them a little story about this or that. I aim at the definite regeneration of the young hearers, and therefore I took as my text the verse in Romans 8:9, "If any man have not the Spirit of Christ, he is none of His." While I preached to those children I prayed to God. I was preaching and praying at the same time. I tried to explain something of the mystery of the new birth to them, and urged them not to resist, but to receive the Spirit of God. They were most attentive. At the close I sent away all excepting such as in real earnest desired the Holy Spirit. But none of the young people moved from their places. Seldom have I beheld a scene like that. Everybody who could get on their knees in the crowded place, knelt. And then arose to God such a cry, soft and pathetic. There was such a weeping among them. Truly the Holy Spirit was there in great power when those dear children sought in prayer for the clean heart.

"Is that right, Charlie, as your missus 'ts you wiv a flatiron?"
"Er—yus—but only with the blunt end of it."—Punch.

COLDWATER.

My meeting at Goodwater, near Magee, began the fourth Sunday in July. Rev. M. Bridges, of Wesson, preaching. There were eighteen added to the church—fourteen for baptism, and four by letter. Brother Bridges is a young man of great power. The people came from the surrounding community to hear him preach Jesus and His love.

Goodwater is located in a fine farming district and is composed of some of the best citizens in Simpson county. We have a fine Sunday School in which nearly all the members take part. The consecrated superintendent, A. L. Walker, is doing his level best to make the Sunday School a success. The noble teachers add greatly to the service.

L. P. ARENDER.

MEETING AT ACKERMAN.

We have just closed our third week of meetings. The first, beginning with Bethlehem. The Lord gave us a great meeting. We had a revival in the church; one was received into our fellowship. The writer preached. Our second was at Mt. Olivet, where we were partly rained out on Sunday, but we had a good ending, eight being received into the church. The church was revived to the extent that they appointed a building committee for the purpose of erecting a new house of worship. They also elected two deacons to help out in the good work. Brother J. T. McGee did the preaching during the meeting. He is a man who lives close to the Lord, and the Lord is being glorified through his work.

Our next meeting was at Bholes creek, where the Lord gave us a great victory. Twenty-eight were added to the church. Brother B. E. Phillips, of Clinton, did the preaching. The church appointed a committee to work with three other neighboring churches in the calling of the pastor and buying a home for the purpose of keeping their pastor where they can support him and where they can use him. This is a good step in the right direction. Brother Phillips will be with us next week at Mt. Pisgah. We are expecting a good meeting there.

A. C. FURR, Pastor.

THE WAR IN EUROPE AND THE BIBLE SOCIETY.

An appeal has reached the American Bible Society from Germany for Bibles in German, Russian, French and Polish for use among soldiers, and for money to aid in distributing them. Such requests it may be quite beyond the power of the society to meet in view of the difficulty of either securing them from Europe or sending them from the comparatively small stock of Scriptures now on hand. It is earnestly hoped that the Christian people of America will be ready to aid the society in whatever measure may be found necessary. All gifts made for the purpose will be received and used as the way may open.

The board of managers has taken the following action, which will be forwarded as soon as possible to the various Bible societies in Great Britain and on the Continent:

"The board of managers is deeply moved and distressed by the horrors of the war in Europe, and deems it fitting to give expression to its sympathy for all those of every nation who must suffer anguish and bereavement. It is the earnest desire of the society to do whatever it can to help them either directly or through our sister societies in Europe.

"It directs that copies of this action be transmitted to such societies as can be reached.

"THE SECRETARIES."

WONDERFULLY BLESSED.

The Lord has wonderfully blessed me this summer in the meetings that I have held. I have done the preaching in six meetings, with the following results: Ninety-five received on a profession of faith, seven by letter and the churches greatly revived. The greatest ingathering was at Mt. Zion, nine miles east of Coldwater, where we had forty-two for baptism and four by letter in a seven-day meeting.

I am now in a meeting with J. L. Boyd, at Coldwater, and we are expecting a great meeting, and ask that you remember us in your prayers. The third week in September I will be with Brother Bowen at Olive Branch. May the Lord bless The Record and all of her readers.

J. A. LEE.

OXFORD B. Y. P. U.

The B. Y. P. U. of the Oxford Baptist church is doing splendid work under the leadership of Mr. A. J. Wildes.

The union has been organized for more than a year. The average attendance is from twenty to twenty-five and is divided into four groups, each group having its special leader.

The leaders never have any trouble in preparing their programs, for each member feels that it is his or her duty to take the part assigned them. Since there is so much interest taken in this work we hope to reach the A-1 standard by next year.

GROUP LEADER.

GILLSBURG.

While in the midst of a meeting at Gillsburg I was suddenly stricken with an attack of appendicitis, and am now at home awaiting time and opportunity for an operation. The meeting had been running seven days, and had reached a real high tide of interest when the stroke fell. There were thirty-one additions—twenty-seven by baptism, two by letter and two restored, in spite of serious obstacles. I found McCullough one of the hardest-worked and most efficient country pastors of South Mississippi. He preaches to six churches, and does the work of at least three able-bodied men.

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acquired, and whereby mind power is begotten and its activities developed into a power of usefulness for mankind and in honor to the Creator.

8. A song of Zion is a spontaneous spiritual flow from the soul of God's servant in melodious tones of love and praise to God's holy name.

9. Spiritual singing is one of the agencies of the divine mission.

10. Hence spiritual singing prepares the mind and soul for the reception of the truth.

11. The true mission of the truth is to expose and condemn error and to make life free.

12. True living is the process of life impartation, so we should live and help to live.

13. As bread is to the stomach of man, so is grace to his soul for life and growth.

Yours truly,

A. J. JOHNSON,

S. S. Missionary.

Ethel, Miss.

ASSOCIATIONAL MEETINGS
TIMES AND PLACES.

- Columbus Ass'n—Siloam, September 11.
- Deer Creek Ass'n—Cleveland, September 15.
- Chickasaw Ass'n—Amaziah church, September 15.
- Zion Ass'n—Pilgrim's Rest church, September 16.
- Tishomingo Ass'n—Shiloh church, September 16.
- Mt. Pisgah Ass'n—Pine Bluff church, September 19.
- Bethel Ass'n—Good Hope church, September 19.
- Calhoun Ass'n—Concord church, September 23.
- Bogue Chitto Ass'n—Silver Creek, September 23.
- Union Ass'n—Piedmont, September 25.
- Rankin County Ass'n—Pelahatchie, September 29.
- Yazoo Ass'n—Harmony, September 29.
- Lauderdale County Ass'n—Meridian, Southside church, September 30.
- Oktibbeha Ass'n—Linwood church, October 3.
- Carey Ass'n—Roxie, October 3.
- Liberty Ass'n—Center Grove church, October 6.
- Lawrence County Ass'n—New Zion church, October 6.
- Aberdeen Ass'n—Pleasant Hill church, October 6.
- Mississippi Ass'n—Galilee church, October 6.
- Central Ass'n—Clinton, October 7.
- Chester Ass'n—New Zion church, October 7.
- New Liberty Ass'n—Fellowship church, October 7.
- Yalobusha Ass'n—Cascilla, October 7.
- Strong River Ass'n—Macedonia church, October 7.
- Louisville Ass'n—Shiloh church, October 10.
- Pearl Leaf Ass'n—Mt. Hebron church, October 10.
- Jefferson Davis Ass'n—Bethany church, October 13.
- Kosciusko Ass'n—New Salem church, October 14.
- Hopewell Ass'n—Clifton church, October 14.
- Coldwater Ass'n—Oct. 14 at Como.
- Lincoln County Ass'n—Heuck's Retreat, October 16.
- Choctaw Ass'n—Mt. Zion church, October 16.
- Leaf River Ass'n—McLain, October 16.
- Monroe Ass'n—Aberdeen, October 1.
- Lebanon Ass'n—Brooklyn, October 20.
- Trinity Ass'n—Monte Vista, October 23.
- Harmony Ass'n—Rocky Point church, October 23.

SUNDAY SCHOOL CONVENTION.

The Pearl Leaf Baptist Sunday School and B. Y. P. U. Convention held its first session here Saturday and Sunday. The program was carried out to perfection and we all feel that great good will come from

same. 'Twas indeed hard to say who was the greatest, Mrs. Rush, Dr. Johnson, Brother Wall or Brother Holcomb. Certainly they are all from God. Permanent organization was effected, electing R. F. Bass, of Collins, president; Dr. Flint, of Mount Olive, vice-president, and Mrs. A. V. Graham, of Collins, secretary. Meets with Providence church the fifth Sunday in May, 1915.

Yours very truly,

R. F. BASS.

LIBERTY MEETING.

We just closed a great meeting at Liberty. Brother B. L. McKee is the beloved pastor and is doing a most splendid work. Rev. W. E. Farr, of Columbia, preached for ten days. Thirty-six were received into the church, thirty-one of this number by faith and baptism.

Over four thousand dollars raised for a new church building and the pastor says in less than ten days he will have over six thousand raised.

Dr. W. T. Lowrey preached the first two days of the meeting and the people were delighted with his messages.

May God bless this noble church and people.

W. E. FARR.

FIRST CHURCH, COLUMBUS.

Having so recently come into this State, I have refrained from saying much through our Record or other papers, but so deeply am I moved by your great paper, or to put it more correctly, our great paper, so ably edited by you, that I must express my profound appreciation of your efforts. The two last issues have moved me beyond all human speech. I have carefully read The Record from front to back, and it is all thrilling to me. I trust we shall not hear a noise (II Kings 7) over in Europe and fail to remember and hear a voice of our God calling us to victory in State missions at Oxford. I purpose a splendid canvass for our Record in my church here, for the fact that so few take it is a source of grief to me. But I greatly desire the relation between our State paper and this church to be very intimate. This will mean as you well know, a closer relation to all of our denominational work. My heart is full, but this is Saturday morning and I must close this note. In all sincerity here is my heart and hand for larger things in the kingdom in the blessed State of Mississippi. Fraternally,

JUDSON L. VIPPERMAN.

REGENERATION.

Jesus, dear Savior, come into my heart,
And make Thy dwelling place there,
That from earthly snares my poor soul may depart
And flee from the dread tempter's snare.

My life has been spent in the tumult and strife
Of earth's sinful pleasures and ways,

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But thou canst impart to my spirit
new life
And shed o'er my pathway love's
rays

Then Savior, dear, enter my humble
abode,
I've burnished and cleansed it with
care,
Come in, take possession, to Thee
I've bestowed.
Each sorrow and heartache I
bear.

I know I'm not worthy, my Heav-
enly King,
To ask Thee to enter and rest,
But solace and comfort to it Thou
wilt bring,
And aid it when by sin I'm op-
pressed.

Too long Thou hast pleaded and
pleaded in vain,
Whilst I strayed in the pathway
of sin,
But now I am striving Thy pardon
to gain,
And now a new life to begin.

Accept me, dear Father, today as
Thy child;
Oh, let me not call Thee in vain,
The darkness is round me, the tem-
pest is wild,
O come in Thy mercy again.
—MRS. RUTH VARNADO.

TWO GOOD MEETINGS.

I have just closed two meetings. The first began on the second Sunday at Union. Brother J. B. Polk, of Amite City, preached. There were eight additions—seven by baptism and one by letter. The church was greatly revived. The second began the third Sunday at Pioneer, Brother Bryan Simmons preaching. There were only three additions, one by statement, one under the watchcare

of the church and one restored.
We ordained Brother C. E.
Brown deacon the first day of the
meeting.
G. W. GATES.

SLATE SPRINGS.

The people have a right to re-
joice here at Slate Springs. We
have just closed one of the most
spiritual meetings I was ever in. It
looked at first with the absence of
Brother Mason, and the delay of
Brother Moberley, we would not
have a meeting, but God came in
mightily and gave to us fifteen new
converts, besides the four by letter.
God has answered our prayers here
and is giving to Brother Mason who
is at Jackson, strength again.

STANLEY W. ROGERS.

Slate Springs, Miss.

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DEATHS

A. J. HINSON.

This good man was received into a better home August 11, 1914. It was so hard to part here on this earth, but it will be so sweet to meet him in a more beautiful home, where we will never have to part any more.

He was a faithful member of the Clear Branch church. He had served as superintendent and secretary of Sunday School, also as church clerk. The whole community loved him. He was married to Miss Lea Henson, February 7, 1901. To them were born three children. Look up, dear wife and children, heaven is nearer and dearer to you than ever before.

His niece,
NICE HARPER.

REV. J. W. HIETT.

Rev. J. W. Hiett died at his home in Iuka at 12 p. m., July 17, 1914. Brother Hiett's sad end came by an accident caused by a belt slipping in his saw factory and he being struck by a flying pulley and badly crushing one of his legs and causing internal injuries from which he died nine days later.

Brother Hiett had lived in Iuka four years and four days up to the time of his death, and Iuka had lost one of her best citizens and the Baptist church, of which he was a member, has lost its best support, both spiritual and financial, and the Sunday School its ablest and most active worker.

Brother Hiett had been a minister of the gospel from his childhood and had been one of God's most faithful servants. In his last days he never complained of his sufferings but died shouting and praising his Master.

He leaves a widow and one daughter and a whole community to mourn his loss, which is so distinctly felt by his church and Sunday School.

CHARLES WEBB.

The death angel came into the home of Brother and Sister M. A. Webb, of Lynd, Miss., and took from them their little son, Charles, on the 31st of May.

Our hearts sympathy goes out to Sister Webb at this sad hour, since she has recently suffered the loss of a sister who died at Belen, Miss.

May the God of all peace comfort her and her family in this their sad bereavement.

MACON C. VICK.

The American truth-teller was in form. "Talking of ants," he said, "we've got 'em as big as crabs out West. I've seen 'em fight, with long horns, which they use as lances, charging each other like savages."

"They don't compare with the ants I saw in the East," said an inoffensive individual near by. "The natives have treated them as beasts of burden. One of them could trail a

ton load for miles with ease. They work willingly, but occasionally they turned on their attendants, and killed them."

"I say, old chap," said a shocked voice from the corner, "what sort of ants were they?"

"Eleph-ants," replied the inoffensive individual.

416 OPERATIONS—ONLY FOUR DEATHS.

This is a Magnificent Showing for Jackson Sanatorium Year Ending August 15.

The following report is submitted by the Jackson Sanatorium for the year ending August 15, 1914:

During this time there were 510 patients received (not including a fatally shot case from the Delta). Four hundred and sixteen operations were performed with only four deaths, making the operative mortality less than one per cent. Three of the four that died were brought to the sanatorium in the ambulance and were in a desperate condition when received, and one died one week after slight operation with malaria and dysentery. Every surgical case was operated upon that was received, though some were apparently in a hopeless condition.

This low death rate record, less than one to the hundred, is especially noticeable because it is so much lower than the records as presented by the other hospitals in this city. A fact worthy of notice is that though the sanatorium always has a large number of patients, and operations are performed practically every day and often several times daily, there was not a single death during the first three months of this year.

The sanatorium receives as many very sick and desperate cases as any other hospital here or elsewhere, and for the past five years the mortality has been exceedingly low, averaging close around only one per cent.

The sanatorium has a highly trained and efficient corps of nurses and their work is the last word in successful nursing.

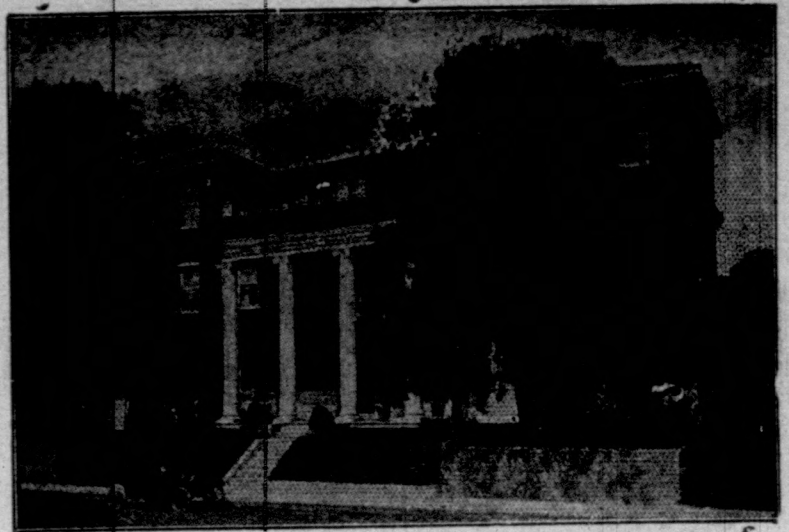
The first and foremost idea is to get, if possible, every patient well, and in addition every kindness and consideration is shown the patient's family.

A great many patients are received who are not able to pay for an operation. These are shown the same attention and kindness as the well-to-do.

Efficiency, kindness, cleanliness and care are especially noticeable in this institution, and is always commented on by those who have been in other hospitals.

The first object of this institution is to relieve suffering humanity, and while religious influences are thrown around it and is visited by all the ministers in Jackson, it is not bound down by belonging to any church or creed. It is owned by all who are sick and suffering.

It has done inestimable good to this city and State, and with such a high degree of efficiency it will continue to be Jackson's leading hospital.



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